أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التحريم ٦٦/٦)

"O ye who believe! Save yourselves and your families from a Fire"

The Rights of Children

حقوق الأطفال

(باللغة الانجليزية)

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Introduction

All praises are for Almighty, Most Merciful Allah, and may peace descend upon his final prophet, the mercy to this universe, Muhammad and all those who follow his way until the Last Day.

Children are the fruits of the marital relationship and a pleasure in this life. In fact, parents must train their children so that they become solace (comfort, support, coolness) of their eyes in this life and hereafter. The responsibility of Children lies on parents (both mother and father), they would be accountable on the day of judgement for their children's upbringing religious educatation etc. Islamic Shari'ah (i.e. Islamic Law) gives extensive details about each and every aspect of life. Islam is a complete way of life. Allah says in Quran:

(1) "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones (66 / 6)

(2) Your wealth and your children are but a trial, and Allah has with Him a great reward. (Al-Taghabun 64/15)

(3) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (17/31)

Moreover, Allah's Apostle, PBH said: "Upon death, man's deeds will (definitely) stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill, knowledge left for people to benefit from, and pious righteous and God-fearing child who continuously prays Allah the Almighty, for the soul of his parents." (Muslim 1631)

In fact, such a statement reflects the value of the proper upbringing of children It has an everlasting effect, even after death Dear brothers and sisters as I always say in my conversation, we need to realize that, "Children are innocent and they do not do things with bad intentions", furthermore, "They are soft-hearted and absorb everything you do "

Unfortunately, many parents from every walk of life, in every society, (regardless of creed, origin, social and economical status, etc) have neglected this very important right of their own children

Children are not toys or possessions, with them comes great responsibility It is an obligation upon the believers to raise and care for children by bringing them up as moral, righteous human beings. Neglecting this duty could potentially lead a person away from the path of righteousness and away from Allah

We must pay more attention to the best interests of the children. All these principles are mentioned in Noble Our'an and Ahadith, which care about the rights of child

If you find this book " THE RIGHTS OF CHILDREN" appealing and remarkable, suggest please read another book also from same author titled " THE RIGHTS OF PARENTS" Ya Allah grant all of us highest paradise Jana't Al-Firdous with prophet Mohammed pbh رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ – امين

15 April 2011- Hyderabad

Mirza Ehteshamuddin Ahmed

GUIDANCE FROM QURAN AND SUNNAH

(a) Save yourselves and your families from Fire

() يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ
عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ

"O ye who believe! Save yourselves and your (التحريم ٦٦/٦)
families from a Fire whose fuel is Men and Stones (66 / 6)

(b) All guardians are responsible for their wards

(wards=children, property, possessions ... etc.) -

The Prophet (pbh) said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family, the lady is a guardian and is responsible for her husband's house and his offspring (children) , and so all of you are guardians and are responsible for your wards." (Bukhari 7/128)

(c) "Each one of you is a caretaker (ra'iy) and is responsible for those under his care." (Muslim)

(d) Allah sets an excellent example

Mere commanding children to "Do this and Don't do this" do not form the foundation of good moral character. The best training can be expected only from such a man whose personality, by the virtue of its morality, would create a scene of admiration to everyone. Allah most High presents the model.

(١) لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ (٢١/٣٣ سورة الاحزاب)

(d1) **" Indeed in the Messenger of Allah you have an excellent example to follow** for him who hopes for (the meeting with) Allah and the Last Day and remembers Allah much " (Surah Al-Ahzab 33 / 21)

(٢) وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ (٧ / ٥٩ اَلْحَشْر)

(d2) And whatsoever the Messenger gives you take it, and whatsoever he forbids you abstain from it. And fear Allah, verily , Allah is severe in punishment (59/7)

For nourishing and developing more and more excellent good character among his followers it is necessary that the leader must possess higher and nobler character and attributes than his followers. The holy prophet (pbh) himself was the best example of the good moral character, to emulate (follow or copy) which he was giving a call to his followers. Before advising them to adopt a moral life by giving sermons and counsels, he was sowing the seeds of morality among his followers by actually living that kind of life.

(d3) Abdullah Ibn Amar says "The Messenger of Allah (p b h) was neither ill-mannered nor rude. He used to say that the better people among you are those who are best in their moral character " -(Bukhari 4 / 759)

Parents Test

(e)Your properties and your children are but a trial-

The love of money, property and children some times makes a man forego obedience to Allah

and His prophets teachings, these are mans temptations, trial and test. In fact, Allah reminds us in the Qur'an that children may indeed even be a great trial for their parents The triumphs (victory, achievements) and tribulations (misfortune, sufferings) of life are a test and children are no exception. They can bring great joy but sometimes they also bring great sadness. Allah in His infinite wisdom never leaves a human being alone that he's unable to face all the trials.

( ) وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ

And know that your properties and your children are but (الانفال ٨/٢٨) a trial and that Allah has with Him a great reward. (Al-Anfal 8/28)

( ) اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ

Your wealth and your children are but a trial, and (التغابن ٦٤/١٥) Allah has with Him a great reward. (Al-Taghabun 64/15)

(f) Riches and children should not turnaway man from his devotion to Allah

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰۤىِٕكَ هُمُ الْخٰسِرُوْنَ (المنافقون ٦٣/٩)

O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that – then those are the losers. (Al-Munfiqun 63/9)

(g) One who cuts off relations of kinship will not enter paradise.

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ " لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ "

Narrated Jubair bin Mut'im: That he heard the prophet (pbh) saying,

"The person who severs (cuts or breaks) the bond of kinship will not enter Paradise." (Bukhari 8/13)

(h) Who wants more wealth should keep good relations of relatives

عَنْ اَبِیْ هُرَیْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ "مَنْ سَرَّهُ اَنْ یُّبْسَطَ لَهُ فِیْ رِزْقِهٖ وَاَنْ یُّنْسَاَ لَهُ فِیْ اَثَرِهٖ فَلْیَصِلْ رَحِمَهُ" (۸/۱٤ بخاری)

Narrated Abu Huraira: I heard Allah's Apostle (pbh) saying, "Who ever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his Kith and kin." (Bukhari 8/14)

عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ "مَنْ اَحَبَّ اَنْ یُّبْسَطَ لَهُ فِیْ رِزْقِهٖ وَاَنْ یُّنْسَاَ لَهُ فِیْ اَثَرِهٖ فَلْیَصِلْ رَحِمَهُ" (۸/۱٥ بخاری)

Narrated Anas bin Malik: Allah's Apostle (pbh) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin." (Bukhari 8/15)

Narrated Abu Huraira: The Prophet said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you.' " Allah's Apostle added: "Read (in the Qur'an) if you wish, the Statement of Allah:

'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (47 22) (Bukhari 8/16)

عَنْ اَبِى هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ " اِنَّ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمٰنِ فَقَالَ اللّٰهُ
مَنْ وَصَلَكِ وَصَلْتُهُ ، وَمَنْ قَطَعَكِ قَطَعْتُهُ " (٨/١٧ بخارى)

Narrated Abu Huraira The prophet (pbh) said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i e , one of the names of Allah) and Allah said 'I will keep good relation with the one who will keep good relation with you, (womb i e Kith and Kin) and sever (cut or break) the relation with him who will sever the relation with you, (womb, i e Kith and Kin) (Bukhari 8/17)

(i) Mothers patience on children's death

Narrated Abu Sa'id Al-Khudri Some women requested the prophet (pbh) to fix a day for them as the men were taking all his time On that he promised them one day for religious lessons and commandments. Once during such a lesson the prophet (pbh) said, "A woman whose three children die will be shielded by them from the Hell fire " On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire) (Bukhari 1/101)

(j) Forgive your children you get a reward

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ
وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (١٤ / ٦٤ التغابن)

O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them But if you pardon and overlook and forgive – then indeed, Allah is Forgiving and Merciful (Al-Taghabun 64/14)

(k) When night approaches keep the children near you let them not go outside under the sky later on after an hour they can go out

Narrated Jabir bin `Abdullah Allah's Apostle (pbh) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time But when an hour of night elapses, you can let them free Close the doors and mention the Name of Allah, for Satan does not open a closed door." (Bukhari 4/523) "

(l) Adoption in Islam is prohibited-strangers can not become Mahram- Islam rightly views this sort of adoption as a falsification of the natural order and of reality Taking a stranger into the family as one of its members, and allowing him privacy with women who are not his muharrmat nor he theirs, is a deception For the man's wife is not the adopted son's mother, nor is his daughter the boy's sister nor is his sister his aunt, since all of them are non-mahrem to him Moreover, the adopted son acquires a claim on the inheritance of the man and his wife, depriving the rightful, deserving relatives of their inheritance. Such a situation arouses the anger of the real relatives against the intruder who encroaches upon them and usurps their rights, depriving them of their full inheritance

The Rights of Children

Parent-child relation is a reciprocal one The Rights of Children (Duties and responsibilities of Parents) in Islam The scholars have categorised into 10 basic rights which are as follows

(1a) When child is born give him or her good name - There is Prophetic tradition narrated

by AbuWahb Al-Jushami says "Keep the names of prophets, the most desirable names by Allah are Abdullah and Abdur-Rahmaan, and names that depict honesty such as Haarith (planter) and Hammaam (thoughtful). The most disliked names are Harb (battle) and Murrah (bitter)." (Abu Dawood 4932)

(1b) Adhan , Aqiqah **(1 or 2 sheeps)** hair, circumcision

It is recommended to make the Adhan in the baby's ear, and to make Aqiqah [sacrifice], to take some of the baby's hair, and to circumcise him for the male boy. The Messenger of Allah [pbuh] said: "Every child is in pledge for his 'aqiqah which should be slaughtered for him on the seventh day, the child's head should be shaved and he should be given a name. [Abu Dawood] Narrated by Salman Bin Ad-dabbi I heard Allah's Apostle saying, " 'Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." (Note: It has been quoted in Fateh-Al-Bari that the majority of the religious scholars agree to the Hadith narrated in Sahih At-Tirmizy that the Prophet was asked about 'Aqiqa and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "Sunna") (Bukhari 7/380)

(2) Children have the right to be protected don't kill the children - (2a) Before I start this section I request the readers to ask the scholars about "FAMILY PLANNING" **(destruction of embryo or fetus, abortion through, birth control)** is this a great sin or not Seek forgiveness of Allah. Every child has a right to their childhood protection - a hopeful existence free of exploitation, violence, neglect. Protection also means protection against physical as well as moral and intellectual harm. **13**

Narrated Jabir bin `Abdullah Allah's Apostle (Sallahu Alayhi Wassallam) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door." (Bukhari 4/523)" (2b)

The child has a right to life

Neither the father nor the mother have the right to take the life of the child, whether a boy or a girl, by killing it or burying it alive, as was done by some Arabs of jahiliyyah. Young age children's murder is the oppression of a feeble, helpless human being. What would be the answer when Almighty Allah will ask the people. The female child who was buried alive is asked for what crime she was killed.

(2c) "And when the girl [who was] buried alive is asked. For what sin she was killed (81/8-9)

وَلَا تَقْتُلُوٓا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا (١٧/٣١)

(2d) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (Al-Isra 17/31)

(2e) Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty, We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." (Al-An'am 6/151)

The duty which rests upon a parent is to ensure that all reasonable steps are taken for the safety of his children

(2f) Second biggest sin is to kill one's son

Narrated Abdullah "I asked the prophet (pbh)", "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you " I said, "That is indeed a great sin " Then asked, "What is next?" He said, "To kill your son lest he should share your food with you " I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor " (Bukhari 6/4)

(2g) Narrated by Al-Mughira (RA) The prophet (pbh) said, "Allah has forbidden you

(1) to be undutiful to your mothers

(2) to withhold (what you should give) or

(3) demand (what you do not deserve), and

(4) to bury your daughters alive

And Allah has disliked that (A) you talk too much about others

(B), ask too many questions (in religion), or

(C) waste your property " (Bukhari 8/6)

(2h) The Prophet (peace be on him) took an oath of allegiance from both men and women at the time of their accepting Islam This oath of allegiance included the condition that they would not kill their children

(2i) "O prophet (pbh), when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, (Al-Mumtaulnah 60/12)

(3) Children have the right to be fed and clothed

till they grow up to adulhood It is, primarily, the duty of the father to do that Mother can provide help if necessary Parents are duty bound to see that the child's personality develops in all fields So if the parents have to resort to strictness for the sake of disciplining the children and protecting them from intellectually morally and religiously undesirable behaviour, children should not resent (dislike or hate) their strictness Let them perform their duty as parents Children's duty is not to object or be rude but to listen and obey

(3a) Mothers may breastfeed (nurse) their children two complete years

"Mothers may nurse [i e , breastfeed] their children two complete years for whoever wishes to complete the nursing [period] Upon the father is their [i e , the mothers'] provision and their clothing according to what is acceptable No person is charged with more than his capacity No mother should be harmed through her child, and no father through his child And upon the [father's] heir is [a duty] like that [of the father] And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable And fear Allah and know that Allah is Seeing of what you do " (Al-Baqra 2/233)

(3b) Children have a right to a standard of living

Children have a right to a standard of living that is good enough to meet their physical and mental needs

Children are not only to be well-fed, well-groomed, properly dressed for the weather and for appearance, well-taken care of in terms of housing and utilities

(3c) Pious peoples' families would be in Heaven

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾ جَنَّاتُ عَدْنٍ
يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ (سورة الرعد ١٣/٢٢-٢٤)

"And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good – those will have the good consequence of [this] home (the world and its trials, its good consequence being Paradise) Gardens of perpetual residence, they will enter them with whoever were righteous among their fathers, their spouses and their descendants And the angels will enter upon them from every gate, [saying], "Peace [i e , security] be upon you for what you patiently endured And excellent is the final home." (Ar-Ra'd 13 /22-24)

(4) RIGHT TO EDUCATION

This means a number of things for a Muslim

(4a) Child's first School is mother- First, the mother is regarded as the child's first school and a source of great influence on the child's character and manners Islam encourages learning throughout your life

However, Islam does place great emphasis on good character, particularly in the mother who is seen as being the primary influence on the child in the early years. This is particularly important given the idea that the age of formal upbringing or disciple begins at seven for Muslim children. For Muslim parents this means the best secular, academic education parents can provide accompanied by the best religious education.

(4b) Islamic Education- According to Islam,one of the important parents obligation is that the Children to be properly brought up, raised and educated. Children, therefore are a trust given to the parents. Parents will be responsible for this trust on the Day of Judgement. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children.

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgement. The sound religious teachings will last with children for their entire life. They should be engraved with true values, the meaning of right and wrong, teach the child enough about Islam that he or she can determine what is halaal (allowed) and what is haraam (forbidden) in terms of food, conduct, appearance etc. It also means teaching the child enough to carry out the obligations placed on him or her for example how to read the Quran, pray, purify her/himself, behaviour, conduct etc.

Once again I repeat, it is more important to offer the child comparable care in terms of educational, religious training, and spiritual guidance. The heart of a child must be filled with faith.

A child's mind must be entertained with proper guidance, knowledge and wisdom With this the children will become better citizens and a pleasure to the eyes of their parents, first in this life, and in the hereafter.

(4b1) Allah, the Almighty stated in the Glorious Quran "And those who believe and whose families follow them in Faith, to them shall We join their families. Nor shall We deprive them (of the fruit) of aught of their works (Yet) is each individual in pledge for his deeds " (52 21)

(4b2) Moreover, Allah's Apostle, PBH said "Upon death, man's deeds will (definitely) stop except for three deeds, namely

(1) a continuous charitable fund, endowment or goodwill,
(2) knowledge left for people to benefit from, and
(3) pious righteous and God-fearing child who continuously prays Allah, the Almighty, for the soul of his parents " (Muslim 1631)

In fact, such a statement reflects the value of the proper upbringing of children. It has an everlasting effect, even after death.

Unfortunately, many parents from every walk of life, in every society, regardless of creed, origin, social and economical status, etc , have neglected this very important right of their own children. Such individuals have indeed lost their children as a result of their own negligence. Such parents are so careless about the time their children spend with no benefit the friends they associate with, the places they go to, etc Such parents do not care, are totally indifferent about where their children go, when they come back and so forth and so on, causing the children to grow up without any responsible adult and without caring supervision.

Such parents neglect even to instruct, direct or guide their children to the proper way of life, behaviour or even right attitudes towards others. Yet, you may find these parents are so careful about guarding their wealth. They are extremely concerned about their businesses, work and otherwise. They exert every possible effort to lead a very successful life in terms of materialistic gains, although all this wealth is not actually theirs. No one will take wealth to the grave.

(4c) Scientific or worldly matters related education

In Islam education is not limited to bookish knowledge but includes moral and religious training also. It means healthy all-round growth of child's personality. Parents must not only provide for children's education in schools and colleges but should also take personal interest in their studies, helping them if they can. This gives children a feeling of 'working with the parents' and encourages them in studies.

Parents should sacrifice their own comfort and social activities and must spare some time to take interest in children's studies, especially when they are young. Leaving children to the mercy of teachers or tutors is not a wise policy. A little sacrifice on part of parents will save children from moral disasters. Effective moral training comes not from sermons, advice and precepts but from parents' personal examples of good behaviour.

(5) Right to love and affection:

The child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding. Children have many psychological needs also.

All children need to be loved, well cared, kissed and hugged. Some parents believe that to be open and become friendly with children is not good from discipline point of view. This is wrong. Love and leniency can do much that fear and strictness cannot do. If leniency leads to rudeness on the part of children it should be mixed with strictness. That will tell the children that parents are basically kind but can be tough if children show rudeness and bad manners. Over-protection and over-care are undesirable. Let the child grow up as a responsible person. Only provide them guidance.

(5a) Ninety-nine parts of Mercy is with Allah

عَنْ اَبِىْ هُرَيْرَةؓ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ " جَعَلَ اللّٰهُ الرَّحْمَةَ
مِائَةَ جُزْءٍ فَامْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِيْنَ جُزْءًا وَاَنْزَلَ فِى الْاَرْضِ جُزْءً
وَّاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ حَتّٰى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ
وَلَدِهَا خَشْيَةَ اَنْ تُصِيْبَهُ " (٨/٢٩ بخارى)

Narrated Abu Huraira: I heard Allah's Apostle (pbh) saying, Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that, its one single part, His creations are Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should crush on it." (Bukhari 8/29)

The prophet (pbh) loved children greatly

He would allow his grandsons Hassan and Hussain (R.A) to ride his shoulders even during his prayers. Sometimes he would even kiss small children in the street.

(5b) A bedouin came to the prophet (pbh) and said, "You (people) kiss the boys! We don't kiss them." The prophet (pbh) said, "I cannot put mercy in your heart after Allah has taken it away from it." (Bukhari 8/27)

(5c) In addition, from the types of mercy that can be shown to a child is placing the child in one's lap. 'Usaamah ibn Zayd said that Allah's Apostle used to put me on (one of) his thighs and put Al-Hasan bin 'Ali on his other thigh, and then embrace us and say, "O Allah! Please be Merciful to them, as I am merciful to them." (Bukhari 8/32)

(5d) Narrated Abu Huraira RA, the prophet (pbh) said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands." (Bukhari 7/19)

(5e) Allah's Apostle (pbh) kissed Al-Hasan bin Ali while Al-Aqra' bin Habis At-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them." Allah's Apostle (pbh) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully." (Bukhari 8/26)

(5f) Anas ibn Maalik said, "Certainly the Prophet (pbh) used to spend time and mix with us to the extent that he even said to my young brother, -O father of 'Umar! What did the little birdie (Nughair) do?" (Bukhari 8/150)

Therefore, this is how one might be affectionate with the smaller children concerning everything they might need or how they might be amused.

وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاۤءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا (٤/١)

(5g) And fear Allah, through whom (in whose name) you ask one another (request favors and demand rights), and the wombs (fear Allah in regard to relations of kinship) Indeed Allah is ever,("always was, is, and always will be.") over you, an Observer. (Al-Nisa 4/1)

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْۤءَ الْحِسَابِ (١٣/٢١)

(5h) And those who join that which Allah has ordered to be joined (they uphold the ties of relationship)and fear their Lord and are afraid of the evil of [their] account (13/21)

(6) Right to be well provided (materially)

One of the due rights of children upon their parents is their spending for their welfare and well-being moderately. Over spending or negligence is not condoned, accepted or even tolerated in Islam. Such ways will have a negative effect on the child regardless of the social status. Men are urged not to be miserly to their children and households, who are their natural heirs in every religion and society.

(6a) Treat the children equally -

Injustice is prohibited and forbidden in Islam. Children also have the right to be treated equally in terms of financial gifts. No one should be preferred over the others. All must be treated fairly and equally. None should be deprived his gift from the parents.

(6b) Narrated by An-Nauman bin Basheer RA, my mother asked my father to present me a gift from his property, and he gave it to me after some hesitation.

My mother said that she would not be satisfied unless the prophet (pbh) was made a witness to it I being a young boy, my father held me by the hand and took me to the prophet (pbh) He said to the prophet (pbh), "His mother, bint Rawaha, requested me to give this boy a gift." The prophet (pbh) said, "Do you have other sons besides him?" He said, "Yes." The prophet (pbh) said, "Do not make me a witness for injustice." (Bukhari 3/818)

(6c) Nu'man b. Bashir reported: My father conferred a gift upon me, and then brought me to Allah's Messenger The Holy Prophet pbh had said: Observe equity amongst your children. (Muslim 3970)

(6d) A Hadith says, "It is better for parents to leave their children well provided (financially) than to leave them in poverty" This means that parents should not spend all that they have on their own comforts and luxuries but must make provisions for children's welfare after the parents die

(6e) Narrated Um Salama: I said, "O Allah's Apostle (pbh)! Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The prophet (pbh) said, "Yes, you will be rewarded for that which you will spend on them." (Bukhari 7/282)

(7) Arrange/accept a good spouse for your childs marriage- Parents are required to help their children to find a good partner when they reach marriageable age, also bear all or part of the costs incurred for their marriage (7a) Narrated by Abu Sa'eed Al-Khudri RA, the Prophet (peace be upon him) said: If any-one cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise (Muslim 5128)

7b Re-marry a widowed daughter similarly re-marry son who lost or divorced his wife

Narrated by Abu Huraira RA, the Prophet said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day." (Bukhari 7/265)

8 Adults to give appropriate respect to children

Prophet (pbh) while walking through the streets he would offer 'salaam' to children, play and cut jokes with them. Anas bin Malik reported that he passed by a group of boys and greeted them and said, "The prophet (pbh) used to do so." (Bukhari 8/264)

(9) Inheritance rights (birth right or heritage property rights) of children

Depriving, or banning the right of inheritance, or other financial gifts during the lifetime of the parents or the preference of a parent for one child over the other is considered according to Islam as an act of injustice. Injustice will definitely lead to an atmosphere of hatred, anger and dismay (disappointment, sadness) amongst the children in a household. In fact, such an act of injustice may, most likely, lead to hatredness and ill-feelings amongst the children, and consequently, this will affect the entire family environment. In certain cases a special or particular child may show a tender care for his aging parent, for instance, causing the parent to grant such a child a very special huge value gift, such as issue him the ownership of a house, a factory, a land, a farm, a car, or any other valuable items

Islam, however considers such a huge financial reward to such a caring, loving and perhaps obedient child, a wrong act A caring child is entitled only to a reward from Allah, the Almighty Although it is nice to grant such a child something ordinary in appreciation for his dedication and special efforts, this must not lead to an act of disobedience to Allah, the Almighty

The hearts and feelings are, as we all know, in the hands of Allah, the Almighty, and can be turned in any direction at any given time and without any previous notice This, indeed, is one of the reasons for preventing the act of financial preference of a child over another

But, if a parent granted one of his children financial help to fulfill a necessity, such as a medical treatment coverage, the cost of a marriage, the cost of initializing a business, etc , then such a grant would not be categorized an act of injustice and unfairness Such a gift will fall under the right to spend in the essential needs of the children, which is a requirement that a parent must fulfill

Islam sees that if parents fulfill their duties towards all their children in terms of providing them with necessary training, educational backing, moral, ethical and religious education, this will definitely lead to a more caring child, a better family atmosphere and a better social environment and awareness On the other hand, any negligence in those parental duties can lead to the loss of a child or ill treatment of the parents at a later age

(9a) "And for all, We have made heirs to what is left by parents and relatives And to those whom your oaths have bound [to you] –give them their share (i e inheritance, as only those relatives mentioned

in same surah Al-Nisa-verses 11 and 12 inherit fixed shares) Indeed Allah is witness, over all things (4/33)

(9b) "Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate (what is left). And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth after any bequest (inheritance) he [may have] made or debt. Your parents or your children – you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. (Al-Nisa 4/11)

(9c) Narrated by Abu Bakr RA,Allah's Apostle, PBH, was approached by one of his companions al-N'uman bin Basheer, who said: "O prophet (pbh) of Allah! I have granted a servant to one of my children (asking him to testify to that gift)." But Allah's PBH asked him: "Did you grant the same to each and every child of yours?" When Allah's Apostle, PBH was informed negatively about that, he said: "Fear Allah, the Almighty, and be fair and just to all your children. Seek the testimony of another person, other than me. I will not testify to an act of injustice." (Bukhari 3/760 and Muslim 3965)

(10) Parents both father and mother are required to pray for their children's well beingness

Their ambition is to bring up their families in righteousness and to lead in all good. A fine code of individual and social ethics, a ladder of spiritual development, open to all.

10a The Prophet, peace be upon him, said, "The supplications of three persons are accepted, and there is no doubt concerning their acceptance: the supplication of a father, of a traveller, and of one who is wronged (oppressed)." (Reported by Ahmad, At- Tirmidhi, Abu Dawud and Ibn Majah with a sound chain of transmitters.)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٢٥/٧٤)

10b "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous." (Al-Furqan 25/74)

10c رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠/٣٧ الصّٰفّٰت)

"O my Lord! grant me a righteous (son)!" (37/100)

10d رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ١٢٧ رَبَّنَا وَاجْعَلْنَا
مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ
إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ (١٢٨-١٢٧/٢ البقرة)

"Our Lord! accept (this service) from us for You are the All-Hearing the All-Knowing. "Our Lord! make of us Muslims bowing to your (Will) and of our children a people Muslim bowing to your (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for You are the Oft-Returning Most-Merciful. 2/127-128)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤٠/ ١٤ ابراهيم)

10e "O my Lord! make me one who establishes regular Prayer and also (raise such) among my offspring O our Lord! and accept my Prayer(invocation) (Ibrahim14/40)

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ **10f**

(الاحقاف ٤٦ / ١٥)

" And make righteous for me my offspring Indeed, I have repented to You, and indeed, I am of the Muslims "(Al-Ahqaf 46/15)

رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ (٣/٣٨ ال عمران)

10g At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring Indeed, You are the Hearer of supplication " (Al-Imran 3/38)

10h Praise to Allah, who has granted to me in old age Ishmael and Isaac Indeed, my Lord is the Hearer of supplication (Al-Ibrahim 14/39)

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ (٢١/٨٩) **10i**

"O my Lord! leave me not without offspring You are the best of inheritors (Al-Anbiya 21/89)

10j "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e , disappointed] 5 And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself a heir 6 Who will inherit me and inherit from the family of Jacob And make him my Lord, pleasing [to You]." (Maryam 19/4-6)

(10k) اَللّٰهُمَّ اَكْثِرْ مَالِىْ ' وَوَلَدِىْ ' وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَنِىْ
(يدل عليه دعاء النبى ﷺ على انس" " اَللّٰهُمَّ اَكْثِرْ مَاله ' وَوَلَدِهُ '
وَبَارِكْ لَهُ فِيْمَا اَعْطَيْتَهُ ٨/٣٦١ بخارى و ٦٨٠مسلم)

(10l Abu Huraira reported. The Messenger of Allah (pbh) said. The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state). (Muslim Book 4-0979)

(10m) Narrated As-Sa'ib bin Yazid. My aunt took me to Allah's Apostle (pbh) and said, "O Allah's Apostle (pbh)! My sister's son is sick." So he passed his hand over my head and invoked for Allah's blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent(Bukhari 8/363)

(10n) Narrated `Abdullah bin Tha laba bin Su'air whose eye Allah's Apostle (pbh) had touched, that he had seen Sa`d bin Abi Waqqas offering one rak`a only for the witr prayer (Bukhari 8/368) (10o)

اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ الْعَفْوَا وَالْعَافِيَةَ فِىْ دِيْنِىْ وَ دُنْيَاىَ وَاَهْلِىْ وَمَالِىْ (٥٠٦٠ ابوداود

(10p) Narrated `Abdullah bin Umar (RA)The Apostle of Allah (peace be upon him) never failed to utter these supplications in the evening and in the morning. O Allah, I ask Thee for security in this world and in the Hereafter. O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property, O Allah! conceal my fault or faults (according to Uthman's version), and keep me safe from the things which I fear, O Allah! guard me in front of me and behind me, on my right hand and on

my left, and from above me and I seek in Your greatness from receiving unexpected harm from below me " AbuDawud said Waki' said: That is to say, swallowing by the earth. (Abu Dawood 5056)

(10q) Abdullah ibn Amr bin Al-Aas RA reported Messenger of Allah (Peace and blessings of Allah be upon him) said: When your children are grown up to seven years, teach them the prayers, and when they are ten years old, seriously admonish them for it (in order that they establish prayers), and separate their sleeping beds from each other (Abu Dawood 495)

(10r) Sabura RA reported the Prophet (peace be upon him) said: Command a boy to pray (teach them the prayers) when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer (seriously admonish him for it (in order that he establishes prayers)(Abu Dawood 494)

(11) Protect Children from bad friends and evil companions

Among the rights of children is be protected from bad friends and evil companions. Struggle between parents and teens is quite normal, it's up to parent and child to try to a common solution stage keeping in view of Allah's guide lines given in following verses

(a) " And your Lord has decreed that you worship none but Him, and that you be **dutiful to your parents** (Al-Isra17/ 23)

(b) Worship Allah and associate nothing with Him, and to **parents do good, (4/36)**

(c) "And We have enjoined upon man, **to his parents good treatment**"(46/15)